HISTORICAL STORIES

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IN THE NAME OF 'ALLAH'

THE 'BENEFICIENT' THE 'MERCIFUL'

1. All worship is for Allah, the living and the ever lasting.

2. Peace of 'Allah' on Prophet Muhammad Sahib (Peace of Allah on Prophet) "Mohammad is last of all Prophets" (Al-Quran).

> A verdict which remains unchallenged, Even during life-time of Christ there flourished another prophet- Prophet removed colour bar and Slavery.

3. Prophecy about Prophet Mohammad Saheb (Peace of Allah on Prophet) in Bible.

Nevertheless I tell you the truth. If I go not away, the comforter will not come unto you ; he shall not speak ; of himself but whatsoever he shall hear, that shall he speak ; and he will show you things to come. 'GOD' shall give you another comforter, that he may abide with you for ever. (Bible).

ALEXANDERA THE GREAT

5. When Alexander was asked by some about him whether he would run a race in the Olympic games, as he was very swift-footed, he answered, he would, if he might have kings to run with him.

6, Alexander was wont to say that sleep and the act of generation made him sensible that he was mortal.

7. Parmanis wrote to Alexander from the camp,

bidding him have a care of Philip his Physician, (Alexander was seriously ill) as one who was bribed by Darius to kill him, with great sums of money, and a promise of his daughter in marriage, when he had perused the letter, he put it under his pillow, without showing it so much as to any of his most intimate friends, and when Philip came in with the potion, he took it with great cheerfulness and assurance, giving him meantime the letter to read. Alexander recovered.

8. Nay more, when Alexander read a long letter from Antipater full of accusations against Alexander's mother Antipater," he said, does not know that one tear of a mother effaces a thousand such letters as these ".

9. Alexander, in his own letters has given us an account of his War with Porus. He says the two armies were separated by the River Hydaspes, on whose opposite bank Porus continually kept his elephants in order of battle, with their heads towards their enemies, to guard the passage, that he on the other hand, made every day a great noise and clamour in his camp to dissipate the apprehensions of the barbarians that one stormy dark night he passed the river. at a distance from the place where the enemy lay, into a little island with part of his foot and the best of his horse. Here there fell a most violent storm of rain, accompanied with lightening and whirl winds, and seeing some of his men burnt and dying with the lightening. The Hydaspes, he says, now after the storm was so swollen and grown so rapid as to have made a breach in the bank, and a part of the river was now pouring in here, so that when he came across it was with difficulty he got a footing on the land, which was slippery and unsteady, and exposed to the force of the currents on both sides. Alexander did not know how to swim. It was a dark

night. He sighed and said "O ye, Athenians, will you believe, what dangers I incur to merit your praise"?.

10. Just after philip had taken Potidea he received these three messages at one time, that Parmenis had over thrown the illyrians in great battle, that his race - horse had won the course at the olympic games, and that his wife had given birth to Alexander with which being naturally well-pleased, as an addition to his satisfaction, he was assured by the diviners that a son, whose birth was accompanied with three such successes, could not fail of being invincible.

11. Aristoxemus in his memoirs tells us that a most agreeable odour exhaled from his skin (Alexander) and that his breath and body all over was so fragrant as to perfume the clothes which he wore next him; the cause of which might probably be the hot and adust temperament of his body. For sweet smells, Theophrastus conceives are produced by the concoction of moist humorus by heat which is the reason that those parts of the world which are driest and most burnt up afford spices of the best kind and in the greatest quality for the heat of the sun exhausts all the superfluous moisture which lies in the surface of bodies, ready to generate putrefaction.

ALEXANDER MORTALLY WOUNDED

12. But at a siege of a Town of the Mallians, who have the repute of being the bravest people of India, he ran in great danger of his life. For having beaten off the defendants with showers of arrows, he was the first man that mounted the wall by a scaling ladder, which, as soon as he was up, broke and left him almost alone, exposad to the darts which the barbarians threw at him in great numbers from below. In this distress, turning himself as well as he could, he leaped down in the midst of his enemies, and had the good fortune

to light upon his feet. The brightness and clattering of his armour when he came to the ground made the barbarians think they saw rays of light, or some bright phanton playing before his body, which frightened them so at first that they ran away and dispersed. Till seeing him seconded but by two of his guards, they fell upon him hand to hand and some, while he bravely defended himself, tried to wound him through his armour with their swords and spears. And one who stood further off drew a bow with such strength that the arrow, finding its way through his cuirass, stuck in his ribs under the breast. The stroke was so violent that it made him give back, and set one lance to the ground, upon which the man ran up with his drawn scimitar, thinking to despatch him and had done it, if Pencestes and Limnaeus had not interposed, who were both whounded, Limnaeus mortally, but Pencestes stood his ground, while Alexander killed barbarians. But this did not free him from danger, for besides many other wounds, at last he received so weightly a stroke of a club upon his neck that he was forced to lean his body against the wall, still, however facing the enemy. At this extremity, the Macedonians made thier way in and gathered round him. They took him up, just as he was fainting away, having lost all sense of what was done near him, and conveyed him to his tent, upon which it was presently reported all over the camp that he was dead. But when they had with great difficulty and pains sawed off the shaft of the arrow, which was of wood and so with much trouble got off his cuirass, they came to cut the head of it, which was three fingers broad and four long, and stuck fast in the bone. During the operation he was taken with almost mortal swoonings, but when it was out he came to himself again. Yet though all danger was past, he continued very weak, and cofined himself to a regular diet and the method of

his cure, till one day hearing the Macedonians clamourign outside in their eagerness to see him, he took his cloak and went out.

13. Cyrus sepulchre was opend and rifled by Polyma chers. He was put to death by Alexander. Alexander read Cyrus inscription on his tomb " O man who soever thou art, and from whence-soever thou comest (for I know thou wilt come), I am Cyrus, the founder of the Persian empire; do not grudge me this little earth which covers my body".

14. Alexander Married Darius daugher Statira and at the festival, there were no less than nine thousand guests, to each of whom he gave a golden cup for the libations.

15. He constantly laid Homers Illads under his pillow, declaring that he esteemed it a perfect portable treasure of all military virtue and knowledge.

16. Among the treasures, and other booty that was taken from Darius, there was a very precious casket, which being brought to Alexander for a great rarity, be asked those about him what they thought fittest to be laid up in it, and when they had delivered, their various opinions, he told them he should keep Homers Iliad in it.

17. Alexander Saw Homer in a deam. Homer pronounced these verses. "An island lies, where loud the billows roar,

Pharos they call it, on the Egyptian shore" Alexander founded Alexandria. Soil was black, so flour was used for lining. Birds of several kinds devoured every morsel of flour that had been used in setting out the lines, at which

omen even Alexander himself was troubled but augurs restored his confidence by saying that this city will be the nurse and feeder of many nations.

18. Alexande went to see Diogenes. When Diogenes saw so much company near him, he raised himself a little and vouchsafed to look upon Alexander and when he kindly asked him whether he wanted anything, "Yes". said he, I would have you stand from between me and the sum. He said that if he were not Alexander, he would choose to be Diogenes.

19. From his real father he had received life and the other *i.e.*, Aristotle had taught him to live Well.

20. Alexander was much pleased with the saying of a Philosopher in Egypt. "God was the common father of us all, but most particularly of the best of us".

21. A persian told Darius "Alexander is as gentle after victory as he is terrible in the field.

22. Dinon relates that persian kings had water fetched from the Nile and the Danube which they laid up in their treasurie as a sort of testimony of the greatness of their power and universal empire.

23. It is related that the first time Alexander sat on the Royal throne of Persia under the canopy of gold, Dernaratus who was much attached to him and had been one of his father's friends, wept, in an old man's manner, and deplored the misfortune of those Greeks whom death had deprived of the satisfaction of seeing Alexander seated on the throne of Darius.

24. Another time, seeing his men march slowly and

unwillingly to the siege of the place called Nysa, because of a deep river between them and the town he advanced before them and standing upon the bank, "what a miserable man" said he "am I that I have not learned to swim".

25. The extent of King Taxiles dominions in India was thought to be as large as Egypt, abounding in good pastures and producing beautiful fruits. The King himself had the reputation of a wise man, and at his first interview with Alexander he spoke to him in these terms "To what purpose" said he "should we make war upon one another, if the design of your coming into these parts be not to rob us of our water or our necessary food, which are the only things that wise men are indispensably obliged to fight for? As for other riches and possession, as they are accounted in the eye of the world, if I am better provided of them than you, I am ready to let you share with me ; but if fortune has been more liberal to you than me, I have no objection to be obliged to you".

26. But the best solders of the Indians now entering into the pay of several of the cities, undertook to defend them, and did it so bravely, that they put Alexander to a great deal of trouble, till at last, after a capitulation upon the surrender of the place, he fell upon them as they were marching away, and put them all to the sword. This one breach of his word remains as a blemish upon his achievements in war.

27. Some little time after the battle with Porus, Bucephalus died as most of the authorities state, under cure of his wounds or as Onisicritus says, of fatigue and age, being thirty years old. Alexander was no less concerned at his death than if he had lost an old companion or an intimate

friend, and built a city, which he named Bucephalia, in memory of him, on the bank of the river Hydaspes.

28. Porus was defeated. Almost all the historians agree in relating that Porus was four cubits and a span high, and that when he was upon his elephant, which was of the largest size, his station and bulk were so answerable that he appeared to be proportionately mounted as a horse man on his horse.

29. But this last combat with porus took off the edge of the Macedonian's courage, and stayed their further progress into India. For having found it hard enough to defeat an enemy who brought but twenty thousand foot and two thousand horse into the field they thought they had reason to oppose Alexadder's design of leading them on to pass th e Ganges, too, which they were told was thirty-two furlongs broad and a hundred fathoms deep, and the banks on the further side covered with multitudes of enemies. His army refused to move further. Alexander at first was so grieved and enraged at his mens reluctancy that he shut himself up in his tent and threw himself upon the ground.

30. When his governor Abuletes instead of the necessary provisions which he ought to have furnished, brought him three thousand talents in coined money, he ordered it to be thrown to his horses, and when they would not touch it, "what good", he said "will this provision do us and sent him away to prison".

CURZON'S DIARY

31. The young prince whom I was to instal was the Nawab of Bahawalpur, (Father of present Nawab) and the ceremony took place with due eclat in the Darbar Hall of

the Palace. But the preliminary visits were exchanged in a second palace where I was accommodated and in a house which was being temporarily accupied by the young ruler. The best state furniture had been moved to the Darbar Hall, and the room in which the Nawab received me was in consequence some what sparsely equipped. At the upper end stood the silver chairs of state, upon which my host and I took our seats. Below and lower down were ranged in two confronting rows the seats which were to be occupied by his staff and by mine, the former on the left, and the latter on the right. The procession had entered, the preliminary bows had been made, the Nawab and I had taken over seats. My staff faultlessly clad in white duck uniforms, stood in a line in front of the chairs upon which they were now expected to sit down. Instead, however, of the customary upright seats, there had been substituted for them in at least one case, a low English arm-chair upholstered in satin. The A. D. C. for whom this was intended not realising, when the signal to sit down was given; that his intended seat was a good deal lower than that of his colleagues, made a descent upon it so precipitate that he landed upon the back of the chair instead of on the seat. Over went the chair backwards, and the only spectacle presented to us was the two little white trousered legs of the guards man sticking up in the air. with his spurs protruding from his shining boots, and himself totally unable either to recover his equilibrium or regain his seat. Convulsions of laughter twisted the faces and shook the forms of his comrades. The Indians Sirdars opposite sat immovable. without the flicker of an eyelash, or the symptom of a smile ; while on the dais it was my lot, during the extrication of the A. D. C. to discourse learnedly to the prince on the advantages of the water-works which he was introducing into his capital city,

and upon the services which his camel transport corps were capable of rendering in future imperial compaigns to the British Raj.

32. "O Commander of the Faithful, these are not common conquests, they are, like the meeting of the nations on the day of Judgment'. Thus wrote Musa, the governor of Africa, to the khalif Welid describing the victory of the Guadalete.

33. Sultan Hisham was a huntsman, yet so scrupulous was he that when he built the bridge of Cordova which still stands to this day, hearing that his subjects murmured that he only built this great work to make his hunting parties more convenient he vowed he would never cross it again and he never did.

34. Abdul Rehman, Sultan of Spain belonged to deposed family of Omeyyads. The Abbaside invaded Spain but Abdul Rehman, with the Ferocity that occasionally disfigured him, put their leaders head in a bag and sent the same to Khalif Mansur through a Pilgrim bound for Mecca. When the Khalif had seen the contents of the bag he exclaimed. "Thank Allah there is a sea between that man and me".

35. Planting a date tree in Spain Sultan Abdul Rahman observed. "Like me thou art separated from relations and friends, thou didst grow in a different soil and now thou art far from the land of thy birth.

36. To a rebel leader who was dragged before Hakam, and who told the Sultan, in the heat of his fanatical rage, that in hating his king he was obeying the voice of God. Hakam made the memorable reply. "He who commanded thee as

thou dost pretend, to hate me, commands me to pardon thee. Go and live in God's protection.

37. A mob attacked Sultan Hakam Retiring to his hall he told his page Hyacinth to bring him a bottle of civet, with which he proceeded calmly to perfume his hair and beard. The page could not repress his astonishment at such an occupation, when the cruel mob was even then battering at the gates, but Hakam, who was fully aware of his danger, replied, "Silence rascal. How do you suppose the rebels would be able to find out my head among the rest, if it were not distinguished by its sweet odour" ?

38. The Arab historian tells us that after Abdur Rehman III's death a paper was found in the Khalif's own hand-writing in which he had carefully noted those days in his long reign which had been free from all sorrow, they numbered only Fourteen. "O man of understanding, wonder and observe how small a portion of unclouded happiness the world can give to the most fortunate.

39. Tamerlane (1336-1405) had ordered that no water which had not been previously boiled be consumed by his troops. There was never a complaint of cholera in his army.

"A SAINT KING OF KASHMIR"

40. The village was founded by Sultan Zainul-Abidin, who ruled firmly over Kashmir for fifty two years. He is said to have performed many miracles.

One day one of his sons came into the sacred place, with a drawn sword in his hand, with the intetion of killing him. But as soon as his eye fell upon him, the natural affection of

the son and the royal dignity of the parent struck him with dismay, and diverted from his purpose. After a short time the king came out and having embarked in the same boat with his son, returned towards the city. Midway he told his son that he had left behind him his rosary, and asked him to return in a skiff and bring it to him. When the prince went back to the building, he was amazed to find the king also there. He was exceedingly sorry for what he had done and immediately fell at his feet soliciting forgiveness for his conduct.

41. As a general Sultan Mohammad of Turkey was superior even to his father, and his famous reply to one who asked him on a campign what were his plans "If a hair of my beard knew them I would pluck it out".

42. "Janissaries" i.e. The name of the best portion of Turkish army. Orkan led his thousand boys before a saintly dervish, and asked him to bless them, and give them a name ; where upon Hajji Bektash flung the sleeve of his robe over the head of the leading youth and said "Be the name of this new host Yeni Cheri. May Allah the Lord make their faces white, their arms strong, their swords keen, their arrows deadly and give them the victory

43. Ibn Khaldun, looking back over Muslim history from the end of the fourteenth century came to the conclusion that Kingdoms are born, attain maturity, and die within a period which rarely exceeds three generations or 120 years.

44. When the Arabs conquered Alexandria, Amr's son Abdullah was severly wounded and groaning in his pain he let the regret escape that his father would not lead his army back to peace and rest. Amr's reply was typical of the race. "Rest", he said "is in front of you, not behind."

45. They carried Hussain's head to the Castle of Kufa and the Inhuman Obaidullah struck it on the mouth with a cane "Alas" exclaimed an aged Muslim, "on these lips have I seen the lips of the Apostle of God".

46. The one great defect in Abdullah's character, which probably led to his fall was his niggradiness. Even when Hajjah was battering at his gate, he refused to bring out his hoards to pay his men or buy materials of war.

47. The celetrated doctor (Imam) Hassan of Basra, who lived towords the close of the century declared that "two men threw into confusion the affairs of the Muslims. Amr, the son of Al-Ass, when he suggested to Muawiyah the lifting of the Koran on the lances and it was so uplifted and ughirah, who advised Muawiyah to take the covenant of allegiance for Yazed. Were it not for that, there would have been a council of election till the day of resurrection, for those who succeeded Muawiyah followed his example in taking the covenant for their sons.

LAST SERMON OF PROPHET

48. "Ye people ! Listen to my words, for I know not whether another year will be vouchsafed to me after this year to find my self amongst you Treat your wives with kindness . . . Verily ye have them on the security of God. and made them lawful unto you by the words of God. "And your slaves". See that you feed them with such food as ye eat yourselves, and clothe them with the stuff ye wear, and if they commit a fault, forgive them, know that all Muslims are brothers.

49. Okba forced his way through until he reached the Atlantic "Almighty Lord !", but for this sea I would have

gone into still remoter regions, spreading the glory of thy name and smiting thine enemies.

SERMON ON THE MOUNT

1. Blessed are the poor in spirit, for their's is the kingdom of heaven.
2. Blessed are they that mourn, for they shall be comforted.
3. Blessed are the meek, for they shall inherit the earth.
4. Blessed are they which do hunger and thirst after righteousness for they shall be filled.
5. Blessed are the merciful for they shall obtain Mercy.
6. Blessed are the pure in heart: for they shall see God.
7. Blessed are the peace makers for they shall be called the children of God.
8. Blessed are, they which are persecuted for righteousness sake: for theirs is the kingdom of Heaven.

51. Who can find a virtuous woman, for her price is far above rubies.

52. Arabs ruled spain for seven hundred years and greatest of city spain was "Cordova" says an old Arab writer, "is the bride of Andalusia. To her belong all the beauty and the ornaments that delight the eye or dazzle the sight. Another Arab writer says that Cordova "is a fortified town, surrounded by massive and lofty stone walls, and has very fine streets There thou wouldst see doctors shining with all sorts of learning, lords distinguished by their virtues and generosity warriors renowned for their expeditions into the

country of the infidels and officers experienced in all kinds of Warfare. To cordova came from all parts of the world students eager to cultivate poetry to study the sciences or to be instructed in divinity or law, so that it became the meeting place of the eminent in all matters, the abode of the learned, and the place of resort for the studious, its interior was always filled with the eminent and the noble of all countries, its literary men and soldiers were continually vying with each other to gain renown, and its precincts never ceased to be the arena of the distinguished, the race-course of readers, the halting place of the noble and the repositary of the true and virtuous.

52-A. Writing about Cordova the historian says "The palace, Alcazar, is in decay and its ruins are used for the vile purpose of a prison, the bridge still spans the Guadalquiver, however, and the noble mosque of the first Omeyyad is still the wonder and delight of travellers. Historians are divided as to its extent but a length of at least ten miles seems to be the most probable dimension. The banks of the Guadalquivir were bright with marble houses, mosques. and gardens, in which the rarest flowers and trees of other countries were carefully cultivated and the Arabs introduced their system of irrigation, which the Spainards, both before and since, have never equalled. Abdur Rehman sent agents all over the world to bring him the rarest trees, plants and seeds. The Historian says "The pome-grante was introduced by means of a specimen brought from Domascus. The historian tell us marvellous things about the Sultan's palaces with their splendid gates, opening upon the gardens or the river, or again giving entrance to the great mosque. whither the Sultan Betook himself on Fridays". The whole city was full of noble buildings, among which were counted more than fifty thousand houses of the aristocrary and official classes,

more than a hundred thousand dwellings for the common people, seven hundred mosques, and nine hundred public baths. "Among the great architectural beauties of Cordova, the principal mosque held and still holds. the first place. It was begun in 784 by the first Abdur Rehman who spent 80,000 pieces of gold upon it. Hisham his pious son, completed it in 793, Each succeeding Sultan added some new beauty to the building. which is one of the finest examples of early Saracentic art in the world. One put the gold on the columns and walls, another added a new minaret; another built a fresh arcade to hold the swelling congregations. Travellers stand amazed among the forest of columns which open out in apparently endless vistas on all sides. As one stands before the loneliness of the great mosque the thought goes back to the days of the glories of Gordova, the palmy days of the great Khalifs.

53. The Ismailis countinued a ruthless underground struggle against the suni rulers of the Muslim world and gained the sinister title of 'Assassins' one of their first and most distinguished victims was the eulightened Seljnk Wazir-Nizam-ul-Mulk.

54. Sultan Hakam was fond of books. His representatives were constantly searching the booksellers shops at Cairo and Damascus, and Baghdad for rare volumes for the Sultan's Library.

55. Almanzer, the Prime Minister of Spain was a stern Commander and had been known to cut a man's head off with the culprits own sword, because the same weapon had been seen gleaming in the dressed ranks when it should have been in its scabbard.

ALMANZOOR : THE GREAT PRIME MINISTER OF SPAIN

56. He kept an eye upon every department of the administration and devoting no little time to the cultivation of literature and poetry amid all the various employments this indefatigable man waged triumphant war in Africa and spread the dominion of the Khalif along the Barbary coast; and twice a year in spring and autumn, led his troops, as a matter of course against the christians of Leon and Castile. Like a man of culture, he took his books along with his sword. His books were the poets who always accompanied his campaigns, never was a general so constantly victorious. Supported by his hardy foreigners he subdued the North. He captured Leon, and razed its massive walls and towers to the ground ; he seized Barcelona ; and worst of all he even ventured into the passes of Galicia, and levelled to the ground the splendid church of Santiago de Campostella, which was the focus of countless pilgrimages and almost formed the Kaaba of Europe. He spared the shrine of St. James. It is said that when the conquerer entered the deserted city he found of all its inhabitants but a solitary monk, who still prayed before the holy shrine "what doest thou here ?" demanded Almanzor, "I am at my prayers" said the old Monk. His life was immediately spared, and a guard was set round the tomb to protect him and it from the violence of the soldiery who proceeded to destroy everything else in the city. Almanzoor well deserved his title of "Victorious", which was assumed after one of these campaigns. So long as his armies made their half year expeditions, the christian princes were paralyed and Leon and the neighbouring country became a mere tributary province of the kingdom of Cordova. Castile, Barcelona, and Navarre were repeatedly defeated. He had taken the very capital, Leon, Pamplona, Barcelona and even Santiago.

de compostella, once he had brought the king of Navarre to his Knees simply because the uncompromising minister learned that there remained one Captive Moslem woman in his kingdom. She was instantly delivered up and many apologies were tendered for the inadvertence. Lanepoole writes " Almanzoor, however, thought invincible by man, was not proof against death. After a last victorious compaign against castile, he was seized with mortal illness and died at Medinacdi. The relief of the christians is expressed in the simple comment of the monkish annalist. "In 1002 dies Almanzoor and was buried in hell ".

57. Omar-bin-Abdul Aziz was found by his wife weeping after his prayers, asked if anything had happened to cause him grief, he replied 'O Fatima, I have been made the ruler over the Muslims and the strangers and I was thinking of the poor that are starving and the sick that are destitute, and the naked that are in distress, and the oppressed that are stricken and the stranger that is in prison and the venerable elder, and him that hath a large family and small means and the like of them in the countries of the earth and the distant provinces, and I felt that Allah would ask an account of them at my hands on the day of resurrection and I feared that no defence would avail me, and I wept ".

58. Go to the Ant, thou Sluggard, consider her ways and be wise ; which having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest. How long Wilt thou sleep sluggard ? When Wilt thou arise out of thy sleep ?

(Old Testament).

BABER

59. Hindustan is a country that has few pleasures to recommend it. The people are not handsome. They have no idea of the charms of friendly society, of frankly mixing together or of familiar intercourse. They have no genius, no comprehnsion of mind, no politeness of manner, no kindness and fellow feeling no ingenuity or mechanical invention in planning or executing their handicraft works, no skill or khowledge in design or architecture. They have no good houses, no good flesh, no grapes or musk melons, no good fruits, no ice or cold water, no good food or bread in their bazars, no baths or colleges, no candles, no torches, not even a candle-stick. The Chief excellence of Hindustan is, that it is a large country and has abundance of gold and silver.

60. After Mahmud of Ghazni's famous and decisive battle before Som-Nath, the second time hard test for Islam was Baber's encounter with Rana Sanga, the veteran Rajput, King. There was great discouragement of Baber's troops. "I called an assembly of all the Amirs and officers, and addressed them. Noblemen and soldiers, every man that comes into the world is subject to dissolution. When we are passed away and gone, God only survives unchangeable. Whoever comes to the feast of life, must, before it is over drink from the cup of death. He who arrives at the inn of mortality must one day inevitably take his departure from that house of sorrow, the world, Master and servant, small and great all with emulation, seizing the blessed Koran in their hands swore in the form that I had given", "Baber was Victorious".

61. I had a great feast in the garden and sat in a pavilion covered with grass for coolness on my right sat the

ambassadors from Samarkand, on my left sat the Uzbek and Hindu ambassadors. Before dining while the presents were coming in, there was an investiture of robes of honour. To the man who had come from Andejan who, without a country and without a home had roomed with me in my wanderings in many lands, to all my veterans and tried men I gave dresses of honour with gold and silver. After dining there were fights of furious camels and elephants. There were ram-fights and matches of Wrestlers, Jugglers and tumblers and dancing girls and a great quantity of gold and silver money was scattered. There was a precious hubbub. Next morning I went in a boat.

62. I swam accross the river Ganges for amusement. I counted my strokes and found that I swam over in thirty-three strokes. I then took breath and swam back to the other side. I had crossed by swimming every river between Kabul and Agra.

63. Humayun had probably heard reports of his father's ill-health, for without giving warning he set off with impetuous haste and arrived unexpectedly at Agra. Baber writes :—I was just talking with his mother about him, when in he came. His presence opened our hearts like rose buds and made our eyes shine like torches. It was my rule to keep open table every day, but on this occasion I gave feast in his honour and showed him every kind of distinction. We lived together for some time in the greatest intimacy. The truth is that his conversation had an inexpressible charm, and he realised absolutely the ideal of pefect manhood".

DEATH OF BABER

64. The historian, Abul-Fazle gives the following account of death of Baber. Humayun, who had been away

from Agra for some months was brought back in the last stage of fever, and the doctors were powerless. At this juncture it was suggested that only a supreme sacrifice could save him, and Baber, who eagerly caught at the hope said that he would sacrifice his own life. Invain it was suggested that he should sacrifice the Koh-i-Nor. Is there any stone, he answered, that can be weighed against my son? Rather shall I pay his ransom myself. Persisting in his resolution, he walked three times round the bed, praying earnestly a solemnity similar to that used in sacrifices. Suddenly he was heard to exclaim, I have borne it away, I have borne it away. The Mussulman historians assure us that Hamayun immediately began to recover, and that in proportion as he recovered the life of Baber ebbed away. Baber died on December, 26th, 1530, and in accordance with his own instructions he was burried by the spring in the Garden on the hillside at Kabul, a place of which he writes, when the arghwan flowers are in bloom, the yellow mingling with the red, I know no place in the world to compare with it, Pilgrims still visit the grave of Baber, first of the great Moghuls.

65. Baber had an intense longing to re-visit his native mountains. To Khawaja Kilam he writes, " As soon as the affairs of Hindustan are in order I shall set out for your quarter without losing a moment's time. How is it possible that the delights of these lands should ever be erased from my heart.

66. They very recently brought me a single musk melon, while cutting it up, I felt myself affected with a strong feeling of loneliness and a sense of my exile from my native country and I could not help shedding tears while I was eating it".

BABER

67. We continued at this place drinking till the sun was on the decline when we set out. Those who had been of the party were completely drunk. Saiyed Kasim was so drunk that two of his servants were obliged to put him on horseback and brought him to the camp. With great difficulty Dost Mohd Baker was so far gone that Amin Mohammad Tarkhan, Masti Chiragh and those who were along with him, were unable with all their exertions to get him on horse-back.

68. There is not a single instance in Islamic society that a negro has been stabbed owing to his colour or refused entry in a hotel school or mosque. Bilal Negro was the friend of Prophet. Proud Hashmee Sirdars offered their daughters to Bilal Negro in marriage.

(Author)

JEWS

69. Balfour gave them a home. They are wandering since 4 thousand years. Their character is evident in Merchant of Venice and Ivanhoe. Enemy of Christ. They first thought of making a home in Africa but to bewildered jew Balfour declaration was a signal. Arabs were agriculturist. Agriculturists are not manufactured like pins. They are genuine agriculturist. They stick to land. They stick to it despite many vissiccitudes of life e.g., famine, war, bad government, flood so on and so forth, land is a religion to them. It is an end in itself. America has played a tyrant drama in Palestine, by transferring the country of Arabs who were in majority and agriculturist to jew traders who were in minority.

70. The people of Hindustan. says Baber and particularly the Afghans, are a strangely foolish and senseless race, possessed of little reflection, and less foresight. They can neither persist in and mainfully support a war, nor can they continue in a state of amity and friendship. Daulet Khan detained my ambassador some time in Lahore, neither seeing him himself, nor suffering him to proceed to Sultan, Ibrahim so that my envoy five months after returned to Kabul without having received any answer.

71. Henry I died in 1135. Thereupon the barons broke their promises and chose as their king count Stephen of Boulogne, Henry's nephew, and a grandson of the conqueror. An English monk has told us of the terrible state of the country during Stephen's reign. Every rich man built castles and filled them with evil men. They took those who had any good and tortured them with pains unspeakable for never were any martyrs tormented as these were. Many thousands died of hunger. Thou mightest walk days jounry without seeing the lands tilled. The land was all ruined by such misdeeds, and it was said openly that "Christ and His saints slept".

SLAVES

72. Provision was made for their support in a liberal manner. Arrangements were made for educating the slaves and training them in various arts and crafts. In some places they were provided for in the army. It has been estimated that in the city and in the various fiefs, there were 180,000 slaves for whose maintenance and comfort the sultan took special care. About 12,000 slaves became artisans of various kinds and 40,000 worked as military guards to Sultan. The Sultan created a separate department with a number of

officers for administering the affairs of these slaves. Gradually the slaves increased to such a degree that they were employed in all sorts of domestic duties, so much so that there was no occupation in which the slaves of Firuz Shah were not employed. By order of the Sultan, the great feudal chieftains also treated the slaves like childred providing them with food and raiments, lodging them and training them, and taking every care for their wants.

73. Wolseby Haiq very rightly observes "Firuz Shah is still remembered as the author of schemes of irrigation, and traces of his canals yet remain. He also sank 150 wells for purposes of irrigation and for the use of travellers and indulged in a passion for building which equalled if it did not surpass, that of the Roman Emperor Augustus".

QUARREL OF HENRY AND BECKET

74. Henry-II. of Anjou drew up a law called the constitution of clarendon in which he claimed certain powers over the church. Becket resisted the constitution, Henry fell into one of his wild rages. " Will none of the cowards, cried he who eat my bread rid me of this turbulent priest ? Four of the kings knights killed the archbishop. The cause that Becket had fought for was now so strong that Henry had to yield to it. From this time until the reformation the clergyman who committed a crime was handed over to the courts of the church and as a consequence rarely got the punishment that his misdeeds deserved.

BRITISH CONSTITUTION

All the British constitution lawyers think that last time a British monarch used a veto was Queen Anne when she refused to sign Militia Bill. Catholic Emancipatin Bill was

never passed by any House of Parliament but George III made it clear to Pitt that his title is Defender of the Faith i.e. Protestant faith i.e. Anglican church and if Bill is allowed to originate in the House of Commons he would Break his oath and so Pitt refrained from making free catholics of Ireland and in my opinion this was a Veto exercised by George III (Author).

76. Frishta Ctedits him (Firoz Shah) with the construction of 50 dams across rivers to promote irrigation 40 mosques, 30 colleges with mosques attached 20 palaces 100 caravanserais 200 towns, 30 reservoirs or lakes for irrigating lands, 100 hospitals, 5 mausolea, 100 public baths 10 monumental pillars, 10 public wells, and 150 bridges, besides numerous gardens and pleasure houses.

JOAN OF ARC

77. The first stage of Joans' work had now been accomplished. But she did not regard her mission as completed until she had driven the English out of France. She therefore, still remained with the army. But success had made her over confident, and fortune soon turned against her. Art last she fell into the hands of the enemy who, in 1431 burnt her as a witch at Roven. She had done such wonderfull things, that the English no less than the French believed that there was something supernatural about her. But while the French believed that she was a maid sent from God, her enemies professed that she was Inspired by the devil. She made such a pathetic end that the English themselves were convinced of her nobility of purpose. We are undone said they, for this maid whom we have burned is a saint indeed.

CARDINAL WOLSEY

78. In 1529 Henry Eighth drove wolsey from power. At first he allowed wolsey to retire to york. But before long he accused him of being a traitor and ordered him to come to London to be tried. It was the dead of winter and wolsey was already an old man broken in health. On his way he fell ill and was forced to stop at Leicester. There a few days later he died. The last words he spoke were "Had I but served my God as faithfully as I have served my king He would not have deserted me in my old age".

MARRY

79. She saw that despite all her efforts protestantism was still a power. To please her husband she went to war with the French. French captured Calasis, Mary brooded bitterly over this loss. When I die said she, you will find Calais graven upon my heart."

AURANG ZEB

80. Work for your wages.

Mukhlis Khan petitioned the emperor to grant an increment, half in cash salary and half in Jagir to Sultan Mahmud, one of the pure-born sayyids of the holy city of Mashhad, who was living in a very distressed condition and whom the Khan, greatly supported. The emperor wrote on the petition. The good deeds we do are for our own benefit, the sins we commit shall lie on ourselves. I know full well the saintliness and piety of that Sayyed. But he is not attached to any post. A hard labourer should not consider his wages as lawfully earned unless he has done some service".

QUALIFICAUTION OF A GOVERNER

81. Writing to Surbuland Khan emperor Aurangzab observed Government should be strict without being oppressive, and gentle without being weak. The governor is very honest and simple minded, as he can not at all understand fraud and stratgen. One can not rule without practising deception, war is stratagem.

AURANG ZEB'S WILL (2nd clause of the will)

82. Four rupees and two annas, out of the price of the caps sewn by me are with Aia Bega, the Mahaldar. Take the amount and spend it on the shroud of this helpless creature. Three hundred and five rupees, from the wages of copying the Quran are in my purse, for personal expenses. Distribute them to the faqirs on the day of my death, and when I die take my body to thə nearest grave-yard.

6th CLAUSF OF THE WILL.

83. It is proper for the ruler of the Kingdom (i.e. my heir) to treat kindly the helpless servants who in the train of this shaneless sinner (Aurangzib) have been roving in the deserts and wilderness of the Deccan. Even if any manifest fault is committed by them give them in return for it gracious forgivness and benign overlooking of the fault.

ROBBERS

84. It is related in the reign of Sultan Mahmud of Ghazni a number of Kuch and Buluch robbers having taken possessin of a strong place on the road to Hurmuz, plundered all the caravans that passed that way on one occasion they

robbed a body of merchants and killed a young man of Khurasan, who was of their number. His old mother preferred her complaint to Mahmud, who observed that such accidents occurred in that part of the country because it was too far from his capital "keep no more territory than yon can manage." The Sultan was impressed by the truth of these words and Sultan sent troops who cleared the roads from robbers and security was completely established.

85. "In the year 399 H. Mahmud having collected his forces, determined again to invade Hindustan, and punish Anandpal, who had shown much insolence during the late invasion of Multan. Anandpal hearing of his intentions, sent ambassadors on all sides inviting the assistance of the other princes of Hindustan who now considered the expulsion of the Muhammadans form India as a sacred duty. Accordingly the Rajas of ujjin Gwaliar, Kalinjar, Kanauj, Delhi, and Ajmer, entered into a confederacy and collecting their forces, advanced towards the Punjab, and a greater army than had ever taken the field against Amir Subuktigin, Anandpal himself took the command and advanced to meet the invader. The Indians and Muhammadans arrived in sight of each other on the plain of Peshawar where they remained encamped forty days neither side showing any eagerness to come to action. The troop of the idolaters daily increased in number and aid came to them from all sides. The infidel Gakkhars also joined them in great strength and made extraordinary exertion to resist the Musulmans. The Hindu females on this occasion, sold their jewels, and sent the proceeds, from distant parts to their husbands, so that they being supplied with all necessaries for the march, might be in earnest in the war.

Those who were poor contributed from their earnings by spinning cotton, and other labour. The Sultan perceived that on this occasion the idolaters behaved most devotedly and that it was necessary to be very circumspect in striking the first blow. He therefore, entrenched his camp, that the infidels might not be able to penetrate therein, Mahmud having thus secured himself, ordered six thousand archers to the front to attack, and endeavour to draw the enemy near to his entrenchments, where the Musulmans were prepared to receive them. In spite of the Sultan's precautions during the heat of the battle 30,000 infidel Gakkars, with their heads and feet bare, and armed with spears and other weapons penetrated on two sides into the Muhammadan lines, and forcing their way into the midst of the cavalry they cut down men and horse with their swords, daggers and spears, so that in a few minutes, they slaughtered three or four thousand Muhammadans. They carried their success so far that the Sultan observing the fury of those Gakkhar footmen, withdraw himself from the thick of the fight, that he might stop the battle for that day. But it so happened that Elephant upon which Anandpal rode, becoming unruly from the effects of the naphthaballs, and the flights of arrows turned and fled ; and Sultan Mahmud gained the victory.

FALL OF CONSTANTINOPLE

86. Sultan Mohammad's mind was not satisfied nor did the victory seems complete till he was informed of the fate of Constantine. Two Janizaries claimed the honour and reward of his death. The body under heap of slain was discovered by the golden eagles embroidered on his shoes, the Greeks acknowledged with tears the head of their late emperor and after exposing the bloody trophy, Mohammad

bestowed on his rival the honours of a decent funeral. After his decease Lucas Notaras, great duke and first minister of the empire was the most important prisoner when he offered his person and his treasures at the foot of the throne. "And why", said the indignant Sultan, "did you not employ these treasures in the defence of your prince and country"? "These were yours, answered the slave, God had reserved them for your hands". "If he reserved them for me", replied the despot, "how have you presumed to withhold them so long by a fruitless and fatal resistance". The christian minister was pardonded.

DISCOVERY OF TOMB OF HAZRAT ANSARI

87. In the new character of a mosque the cathedral of St. Sophia was endowed with an ample revenue, crowned with lofty minarets and surrounded with groves and fountains for the devotion and refreshments of the Mislims. The same model was initiated in the jami, or royal mosque, and the first of these was built by Mohammad himself. On the the third day after the conquest the grave of Abou Ayub Ansari who had fallen in the first siege of the Arabs was revealed in a vision and it Is before the sepulchre of the martyr that the new Sultan's are girded with the sword of empire.

88. The chief of Islam and the head of the Christians entered the sacred city together conversing on its antiquities Khalif. Omar declined to perform his devotions in the church of the Resurrection in which he chanced to be at the hour of prayer, but prayer on the steps of the church of constantine, for, said he to the Patriach " had I done so, the Mussulmans in a future age might have infringed the treaty under colour imitating my example.

HAZRAT ALI

89. Masudi Says. "If the glorious name of being the first Muslim, a comrade of the prophet in exile, his faithful companion in the struggle for the faith, his intimate associate in life, and his Kinsman, if a true knowledge of the spirit oı his teachings and of book, if self abregation and practice of justice, if honesty, purity, and love of truth, if a knowledge of law and science, constitute a claim to pre-eminence, them all must regard Ali as the fore-most Muslim. We shall search invain to find either amonghis predecessors (save one) or smong his sneccessors, these virtues with which God had endowed him.

AKBAR

90. The inscription written by the emperor's friend and counseller Abu-l-Fazl for a temple in Kashmir, might serve as a motto for Akbar's creed :—

'O God, in every temple I see people that see thee, and in every language I hear spoken people praise thee. Polytheism and Islam feel after thee. Each religion says, "Thou art one, without equal". If it be a mosque, people murmur the holy prayer, and if it be a christian church people ring the bell from love to thee, sometimes I frequent the chiristian cloister, and sometimes the mosque. But it is thou whom I seek from temple. Thy elect have no dealings with heresy or with orthodoxy ; for neither of them stands behind the screen of thy truth. Heresy to the heretic, and religion to the orthodox. But the dust of the rose petal belongs to the heart of the perfume seller.

AKBAR'S POLICY

91. The detested Jizya or Muhammadan poll tax upon un-believers, was done away. In the eyes of Akbar's tax gatherer, as well as of his God, all men were equal and nothing was common or unclean. To conciliate the prejudices of race, he employed native Hindus, persian, and orthodox Afghan and Mughal sunnis, impartially in the offices of state and in the army and conferred equal honours upon each denomination. To form the leading men of all races and creeds into one loyal corps, directly attached to the throne, he established a sort of feudal, but not hereditary, aristocracy, called Mansabdars who were in receipt of salaries or held lands direct from the crown during the pleasure of the sovereign, on condition of military service. The dangers of a possible territorial aristocracy, into which this body of life peers might have developed, were minimised by a rigorous system of inspection and careful supervision of the rent collectors. The system worked admirably so long as it was strictly carried out.

AURANGZEB

92. The generals learnt to appreciate him at his true value and the men discovered that their prince was as cool and steady a leader as the best officer in India. When they saw him in the midst of a battle with the Uzbegzs, at the hour of evening prayer, calmly dismounting and performing his religious rites under fire, they recognised the mettle of the man.

93. Dara sent Maharaja Jaswant Singh to fight with Aurangzeb. Aurangzeb sent a Brahman, orator to the

Maharaja Jaswant Singh with a message to this effect. " I desire to visit my father. I do not wish for war. Either come with me, or keep out of my way, that no blood be shed. The Rajput returned an insulting reply and both sides made ready for battle. The Rajputs, fought desperately till only 600 remained out of a huge army. Raja returned to his Fort in Marwar. There he was received with bitter scorn. His high mettled wife shut the castels gates in his face, saying that a man should not enter her walls. I disown him as my husband. These eyes can never again behold, him. If he could not vanquish, he should die.

BATTLE OF SAMUGARH

94. The flower of Aurangzebs cavalry was driven back, and he was now standing with scarcely a thousand men about him, awaiting Daras on slaught. Never was cool courage put to a severer test, but Aurangzebs nerve was steel. Take heart, my friends, he cried. There is a God, what hope have we in flight? Thereupon he ordered the legs of his elephant to be chained together to make retreat impossible.

PRINCESS JEHAN ARA

95. She died with the fame of her past beauty still fresh, unmarried, at the age of sixty seven. Her grave lies close to saints (Hazrat Nizamud-din Aulya). But only a piece of pure white marble, with a little grass piously watered marks, the princesses grave. "Let no rich canopy surmount my resting place, was her dying injunction inscribed on the headstone". This grass is the best covering for the grave of a lowly heart, the humble and transitory ornament of the world, the disciple of the holy man of chist, the

daughter of the emperor Shah Jehan. Her public memorials are the great rest house for travellers at Delhi, and the splendid mosque at Agra.

GOLKANDA

96. Before Break of day, the imperial forces attacked the city and a frightful scene of plunder and distruction followed, for in every part and road and market there were lacs upon a lacs of money, stuff, carpets, horses and elephants belonging to Abu-l-Hasan and his nobles. Words can not express how many women and children of Musalmans and Hindus were made prisoners or how many women of high and low degree were dishonoured. Carpets oı great value, which were too heavy to carry were cut to pieces with swords and daggers and every bit was struggled for. The prince (Prince Muazzam) appointed officers to prevent the plunder and they did their best to restrain it, but in vain, Golkanda was conqured later on.

MALIK SHAH

97. On visiting a msoque in Tus the Sultan asked his Vizir, Nizamul Mulk, who was in his company, what it was that he had prayed for while in the mosque. The later replied that he had prayed God to grant the Sultan victory over his brother, with whom he was then at war. "As for me" remarked Malik Shah. " That was not what I prayed for, I only asked God to give victory to him of the two better fitted to rule the Muslims and more beneficial to his subjects. The guiding hand throughout the administration if Alp-Arslan and Malik Shah was that of their illustrius persian Vizir, Nizamul Mulk (the organization of the kingdoms), one of the ornaments of the political history of Islam. Abu

Kallikan says "For the twenty years, governing the reign of Malik Shah, Nizamul Mulk, had all the power concentrated in his hand, whilst the Sultan had nothing to do but sit on the throne or enjoy the chase.

WRITING PAPER

98. Worthy of special note is the manufacture of writing paper introduced in the middle of the eighth century into Samarqand from China. The paper of Samarqand, which was captured by the Muslims in 704, was considered matchless. Before the close of that century, Baghdad saw its first paper mill. Gradually other for making paper followed. Egypt had its factory about 900 or earlier, Morocco about 1100, Spain about 1150 ; and various kinds of paper, white and coloured, were produced. From Muslim Spain, in the twelfth and thirteenth centuries the manufacture of paper finally worked its way into chirstian Europe, where with the later discovery of printing from immoveable type (1450-55) it made possible the measure of popular education which Europe and America now enjoy.

JEWELS

99. The jewellers art also had its day. Pearls, sapphires rubies, emerals and diamonds, were favourites with the royalty, turquoise, etc. with the lower classes, one of the best known jems in Arab history is the big ruby. Once owned by several persian monarchs, on which Harun inscribed his name after acquiring it for 40,000 dinars. The ruby was so large and brilliant that "if it were put in the night time in a dark room it would shine like a lamp. Abu Khaldun, who claims that the Abbasids could not have indulged in luxurious modes of living accepts the extra-ordinary

display of gold and jewellery at al-Mamuns' marriage ceremony. According to Masudie the thirteenth Abbasia caliph, was first to appear on horse back in gilded armour on a golden saddle all caliphs before him having used silver decorations.

AVICENNA OF BAGHDAD

100. He died in 1037 and he is said to have written over a hundred treatises, may be called the founder of modern medical science and of practical treatment of disease. Some of his works mainly valuable because based on his own clinical observations were translated later into Latin by Spanish Jews and in 1650 were still in use as university text books in North Europe. The influence of Averroes of Cordova in the Twelfth century was to prove still greater. It was his commentaries on Aristotle, introduced into France, also by jews, in the thirteenth century which called the attention of the West to the value of logical thought on Greek lines and but for that discovery no foundations could have been laid for the edifice of modern scientific thought and experiment, the demand for books was wide, as paper was cheap, it could be plentifully supplied. In the ninth and tenth centuries, students, copyists and book dealers flocked to the Baghdad of Haroon-ul-Rashid and the Cordova of Abd-ur-Rahman III. At the latter, besides private collections, the caliphs library is said to have contained four hundred thousand volumes, all catalogued and richly bound. Book collecting, was a normal hobby of the well to do. In each locality the speach of everyday life was a mixture of Arabic with the tongue of the conquered race. In Spain the debased Latin of Late Roman days, when new knowledge was introduced into Europe Arabic words were used to designate

them, such as Algebra and Zero coffee and cotton sofa and Tariff.

ARYANS

101. The great collection of poems, called Rigveda, which was handed down by word of mouth for centuries, tells us much about their life and customs. The foundation of their society was the family and the tribe was their political unit. Each tribe was ruled by a chieftain or raja, usually hereditary but sometimes elected. He received not fixed taxes, but tribute for protecting his people, he led them in war and conducted their religious worship. The Aryans worshipped nature goods personifications of the sun and fire. the dawn and the thunder-storm, whom they fed with prayers, milk, melted butter and intoxicating soma-juice. They prayed for victory, sustenance for themselves and their cattle and "an abundance of strong sons". But their prayers had other themes as well. "Lead us from darkness into light, give us vision to discern the truth, show us the path of righteousness. Their outlook was positive and optimistic. They had great confidence in their gods power and generosity and looked forward after death to a heaven similar to this world, but without its imperfections. All family relationships were sacred, the father's authority was supreme, and the begetting of sons was a religious duty. Mon gomy was the rule, and widows were allowed to marry again. There is no trace of the latter customs of suttee, Purda and child marriage.

102. Omar Bin Abdul Aziz asked his wife to return to the treasury all the jewellery and valuable presents she had received from her father and brothers, and the request was

cheerfully complied with. After Omar's death when her brother Yezed ascended the throne, he offered to return to her the jewellery. The noble answer was " I did not care for these things in his lifetime, why should I care for them after his death".

103. In a rescript addressed to the prefect of Kufa, Omar Bin Abdul Aziz exhorted his Governors to abolish all injust ordinances and remove all causes of complaint, "for", said the good caliph, "Thee must know, that the maintenance of religion is due to the practice of justice and benevolence, do not think lightly of any sin, do not try to depopulate what is populous, do not try to exact from the subjects anything beyond their capacity, take from them what they can give, do every thing to improve population and prosperity, govern mildly and without harshness, do not accept presents on festive occasions, do not take the price of sacred books (distributed among the people). Impose no tax on travellers or on marriages, or on the milk of camels, and do not insist on the pooi, tax from any one who has become a convert to Islam".

104. Omar Bin Abdul Aziz's son Abdul Malik a promising youth of seventeen, who was in absolute sympathy with his father's in his aspirations for the good of his people and the reform of the Muslims, one day asked Omar, half reproachfully, why he did not make more serious endeavours to root out the evils that were beginning to eat into the heart of Muslim society. "My beloved son", was the father's answer, "what thou tellest me to do can be achieved only by the sword, but there is no good in the reform which requires the use of the sword".

A DECISIVE BATTLE

105. The hordes of charles, composed partly of horsemen, and partly of foot soldiers clad in wolf skins, with long matled hair hanging down over their shoulders, crossed the Loire a few miles above where the Arabs were encamped, and took up a position with the river at their back. Saveral days were spent in light skirmishes, in which the advancement lay with the sarcens but on the eighth day Abdur Rehman fell pierced by a lance. The fall of the general threw the whole army into disorder. On the plains of Tours the Arabs lost the empire of the world when almost in their grasp. The causes of defeat were (I) excesses committed in Tours by the half disciplined Berbers and love of booty.

SYEDA SUKAINA

106. Under the early Hakamites flourished as Syeda Sukaina or Sakina, the daughter of Hussain, the Martyr of Kerbela who was regarded as "the first among the women of her time by birth, beauty wit and virtue".

KHARKA

107. A pilgrim was proceeding to Mecca, and halted on the way at the house of a friend who asked him if he would like an introduction to Kharka, the famous lady whose praises had been sung by one of the greatest poets, of the Ommeyade times. On his expressing a desire to meet the beauty he was taken to her residence, where he was received by a tall and extremely beautiful women in the force of age. "He saluted her, and was asked to sit down" we conversed for a time "continues the narrator", when she asked me

laughingly, "did'st thou ever make the pilgrimage ? More then once 'said I', 'And what then has hindered thee from visiting me" ? Does thou not know that I am one of the objects to be visited during the pilgrimage. "And how is that" ? Hast thou never heard what thy uncle Zur-Rummna said, "To complete a pilgrimage, the caravan should stop at Kharkas (Abode) whilst she is laying aside her veil ?

ABBASIDES

108. With Mansur opens the series of those brilliant caliphs whose names have become so popular in Asia. The first successors of Abdul Abbas have been compared to the Antonines and the Medicis. They applied their power to the amelioration and the well being of the nation. "Respected by their neighbours, they endeavoured by an active and Liberal administration by grand and useful enterprises to merit the veneration and lone of their subjects". They devoted themselves to the building of new cities, to the construction of roads, caravanserais, canals, fountains, the formation of charitable and educational institutions, the stimulation and protection of letters, and the promotion of commerce and all sorts of peace. Schemes of conquest were abandoned. "In renouncing warlike enterprises, says Sedillot, The Abbasside caliphs acceded to the spirit of their times, the eastern saracens, comenced to understand the benefits of civilisation ; and the masters of Baghdad responded to the voice of the people in giving them regular administration, in establishing a strict system of justice, in spreading education and connecting the different provinces of the empire by commercial relations.

109. Munsur even threatened with death the venerable Imam Jaafer-al-Sadik for asking for a release of his proper-

ties. He threw ınto prison Imam Abu Hanifa and had Imam Malik Cruelly flogged of the prisoners in the castle of Habaira some were summarly put to death, others were allowed to die poisoned by the mıasmatic exhaltions of the prison house. On receiving the head of Ibrahim (Ibrahim wanted the throne for himself and revolted against caliph Mansur), Mansur sent it to the victim's father to add to the poignancy of his grief. Abdullah's message in reply is memorable ". Tell thy master, he said to the messenger, "that the days of our adversity, like the days of his prosperity, are fast running their course, and we shall soon come before the Eternal judge, who will judge between him and us ".

SHIA

110. A further split now occurred among the Shiahs, or adherents of the house of Ali. The Imam Jaafar had nominated as his successor his eldest son Ismail who prececeased him. He than appointed Musa. Some of his followers, however refused their adhesion to Musa, and accepted instead Habib, the son of Ismail, as their Imam. This was the beginning of the Jsmailian sect, which afterwards founded the Fatimide dynasty in Egypt.

MANSUR

111, Among the many counsels he gave his heir some are characteristic. "Never allow a thing which has to be done to day to remain over for tomorrow. Keep the people and the army contented, Never go beyond, the bounds of moderation in inflicting punishment". Never have your treasury empty%, "whatever you have to do,do it youself%". "Concentrate your energy work". Associate with people

from whom you can get good advice and counsel" do not neglect your friends and relations. Defend the frontiers, Nothing maketh caliph virtuous but piety, nor well disposeth a monarch but obedience, nor reformeth a people but justice. Do not proceed with any business until you have reflected upon it, for the meditation of a wise man is a mirror which showeth him his faults, and his merits.

MAMMUN'S MARRIAGE WITH BURAN

112. At the ceremoney her grandmother showered upon the caliph and his bride from a tray of gold a thousand pearls of unique size and splendour, they were collected under his orders, made into a necklace, and given to the young queen. The hymeneal apartment was lighted by a candle of ambergris weighing eighty pounds fixed in a candlestick of gold, when the Imperial party was departing the vizier presented the Chief Officers of the state with robes of honour, and showered balls of musk upon the prnices and chiefs, who accompanied the Caliph. Each of these balls, contained a ticket on which was inscribed the name of an estate or a slave or a team of horses, or some such gift, the receipient than took it to an agent who delivered to him the property which had fallen to his lot.

BARMEKIDES

113. The glory and renown of Rashid's administration are mostly due to the wisdom and ability of the men to whom he entrusted the government of the empire for the first seventeen years of his reign. Khalid bin Barmek occupied under Saffah and Mansur distinguished postion. His son Yahya, at one time Governor of Armenia, was entrusted by Mahdi with the education of Rashid, when his ward had

attained majority and had been nominated successor to the caliphate, he was made his counseller and vizier. Rashid called him "father" as a mark of affection. For seventeen years this remarkable and gifted family governed the empire of Haroon Rashid with fideilty. For seventeen years the family of Barmek had served the monarch with unswerving fidelity and extra ordinary ability. The people were prosperous and happy, the empire had grown rich and strong, natural wealth had increased and the arts of civilised life were cultivated everywhere. But their garndeur and magnificence, their benefactions and lavish charity, which made them the idols of the masses, raised a host of enemies. Ibn Khadun says ; "In the manner in which they seized upon all authority, and assumed the absolute disposition of the public revenue, so much so, that Haroon was often forced to the necessity of asking for and not obtaining from the chancellor small sums of money. Their influence was unlimited, and their revenue had spread in every direction. All the high officer of state, civil as well as military, were filled by functionaries chosen from their family, or among their partisans. All faces were turned towards them, all heads inclined in their presence, on them alone rested the hopes of applicants and candidates, they showered their bounties on all sides in every province of the empire, in the cities as well as in the villages, their praises were sung by all, and they were far more popular than their master. Suddenly one night the order issued for the execution of Jafar the vizir and imprisonment of Yahya and his sons, Fazl Musa and Mohammad and their property was confiscated. The old and faithful Yahya died in prison in 190 A.H.

A spy reported to Mamun that an old Arab with a white flowing beard every night visits the ruined palace of Yahya

and sings praises of Barmeki. Old Arab was brought in chains before Mamun Caliph, said that he ate his salt but sang praises of Barmeki. The old Arab narrated the story "I was O! Caliph out of job, and had five sons and five daughters. I migrated from Damuscus to Baghdad in search of food. When I reached Baghdad I was penniless, torn garments, hollowed eyes on account of starvation and my pretty daughters were in rags and it was the height of winter season. Some body caught my coat and brought me to the palace of Barmeki It was dinner time and bitter cold. I was taken to a bath, washed, best woolen garments were given to me. I had the dinner with the vizer and when I rose I was given a Jagir for maintenance. Thus I became rich without Allah Din's lamp in an hour. When I inquired from the servants about my family. The servants replied that a palace has been reserved for his family and they were residing there and all comforts of life have been provided for them i.e. fruits, woolen garments, delicious food, fire was burning in chimneys and chimney breasts were adorned with silver dinner sets and his young ones were in wool. Should I not praise such generous people and pray Allah to bestow on them the Paradise. "The caliph appreciated his gratitude and bestowed on him a large sum of money. The Arab replied :

(هذا فیض بر مکی است)

HAROON RASHID

114. The reign of Haroon Rashid ushers in the most brilliant period of Saracenic rule in Asia. The stories of Arabian Nights have but a fascination to the name of the remarkable caliph who was wont to roam the streets of Baghdad by night to remedy injustice and to relieva the

oppressed and destitute. The real man, however, stripped of all the glamour of romance, deserves well the admiration of posterity as indisputably one of the greatest rulers of the world. Faithful in the observance of his religious duties, abstemions in his life, unostentatiously pious and charitable, and yet found of surrou nding himself with the pomp and insignia of grandeur he impressed his personality on popular imagination, and exercised a great influence by his character on society. A soldier by instinct and training, he repeatedly took the field himself, he frequently traversed his dominions in every direction to repress lawlessness and to acquaint himself with the condition of his subjects, personally inspected the frontiers and passes, and never spared himself trouble or labour in the work of government. The perfect immnnity from danger with which traders, merchants, scholars and pilgrims jounryed through the vast empire testify to the excellence and vigour of his administration. The mosques, colleages, an d schools, the hospltals, dispensaries, crravanserais, roads, bridges, and canals with which he covered the countries under his saway speak of his lively inserest in the welfare of his people.

A VIRGIN QUEEN

115. Elizabeth herself added to these difficulties by an indiscreet friendship. Among her courtiers was one, Robert Dudley, an old friend, a dashing and graceful gentleman in whose company the queen took great pleasure, Dudley was, however, already married, and his friendship with the queen caused scandal While their friendship was at its height, Dudley's wife suddenly died in circumstances that appeared mysterious. The scandalmongers charged murder, though a juзy would certify only accidental death. Elizebeth herself believed Dudley innocent and staunchly

defended him, but though the way to marriage whith him was now open, she wisely refrained and let him take his place as one among the many young gentlemen at her court.

MANSUR'S DEATH

116. After a touching parting between father and son and masses and his wife the former i.e. Mansur left Baghdad for Mecca to end his days in the Holy Land but died on the way at Bir Maimuna some hours journey from Mecca. A hundred graves were dug for him and he was surreptitiously buried in one, so that people might not know where he was interred. Mansur reigned nearly twenty two years. He was a thin, tall man of fair complexion, exemplary in his conduct and life. Nothing unseemely or indecent was seen at his court. He devoted the principal part of the forenoon to the issuing of orders, the appointment and removal of officers, the protection of road, the afternoon he spent with his family and children, to whom he was devoted.

MANSOOR'S QAZI

117. This despotic monarch, so tenacious of his rights, set an example to his subjects of strict obedience to the constituted courts of justice. Summoned by the Qazi of Medina, at the instance of some camel owners, he attended in person accompanied only by his chamberlain, and stood as an ordinary litigant before the judge, who did not even rise from his seat to receive his soveriegn. The suit was decided in favour of the plaintiff, and Mansur acknowledged the independence and integrity of the Judge by presenting him on a fitting occasion with a large purse. He left a well filled treasury the contents of which as he told his son, were sufficient for ten years expenditure.

JEHANGIR.

118. Melons, mongoes, and other fruits grow well in Agra and its neighbourhood, of all fruits I am very fond of Mangoes. In the reign of my father many fruits of other countries, which till then were not to be had in India, were obtained there. Several sorts of grapes became common in several towns, for instance in the bazars of Lahore every kind and variety that may he desired can be had in the grape season. Among fruits, one which they call pineapple, which is grown in the frank ports is of excessive fragrance and fine flavour. Many thousands are produced evey year now in the Gul Afshan garden at Agra. From the excellencies, of its sweet-scented flowers one may prefer the fragrances of India to those af the flowers of the whole world.

DEATH OF ABUL FAZAL

119. I (Jehangir) promoted Raja Bir Singh Deo, a Bandela Rajput, who had obtained my favour and who excels his equals and relatives in valour, personal goodness and simple heartedness to the rank of 3,000. The reason for his advancement and for the regard shown to him was that near the end of my revered fathers time, Shaikh Abu-l-Fazl, who excelled the Shaikhzadas of Hindustan in wisdom and learning had adored himself outwardly with the jewel of sincerity, and sold it to my father at my father at a heavy price. He had been summoned from the Deccan, and, since his feelings towards me were not honest, he both publicly and privately spoke against me. At this period when, through strife exciting intriguers the august feelings of my royal father were entirely embittered against me, it was

certain that if he obtained the honour of waiting on him (Akbar) it would be the cause of more confusion, and would Preclude me from the favour of union with him (my father). By God's grace Bir Singh Killed him. He sent his head to me in Allahabad.

120. My father (Akbar) always associated with the learned of every creed and religion, especially with Pandits and the learned of India, and although he was illiterate, so much became clear to him througe constant intercourse with the learned and wise, in his conversation with them, that no one knew him to be illiterate, and he was so acquainted with the niceties of verse and prose compositions that his deficiency was not thought of. In his august personal appearance he was of middle height, but inclining to be tall, he was of the hue of wheat ; his eyes and eye grows were black and his complexion rather dark them fair ; he was lion-bodied with a broad chest, and his hands and arms long on the left side of his nose he had a fleshy mole, very agreeable in appearance, of the size of half a pea.

RELIGIOUS POLICY OF AKBAR.

121. Jehangir says, "As in the wide expanse of the divine compassion there is room for all classes and the followers of all creeds, so, on the principle that the shadow must have the same properties as the Light, in his dominions which on all sides were limited only by the salt sea, there was room for the professons of opposite religions and for beliefs good and bad, and the road to alteration was closed. Sunnis and Shias met in one mosque, and Franks and jews in one church and observed their own forms of worship.

122. On January 14 (1562) Akbar started on his first pilgrimage to Ajmer to the shrine of the famous saint

Hazrat Muinuddin Chishti of whose worth and miracuious powers he had heard much faom the religious men at his court. He developed so much faith in this shrine that for a number of years a pilgrimage to Ajmer became an annual feature. Besides, every time he undertook an important military expedition, he first made a pilgrimage to the shrine, always making the last stage of the journey an foot. An important event took place while he was proceeding to Ajmer which influenced to a very large extent this policy towards his non-muslim subjects. Raja Biharimal of Amber had been the first Hindu chief to have been accepted at Akbar's court. On his way to Ajmer, Akbar sent him a summons in response, to which he came to Akbar's camp with his family. Biharimal asked the emperor to accept his daughter in marriage. It was an unusuel step for a Rajput to take, considering the repugnance with which the Rajput clans viewed such marriages. The proposal was readily accepted, on his return journey from Ajmer, Akbar celebrated at Sambar his first marriage with a Hindu princess. There he received Kanawar Mansingh, the nephew and adopted son of Raja Bhagwandas, the heir of Biharimal. The marriage was unique as it was voluntary and inspired by political motive for the union of two ruling families. A revolutionary event from the sociological point of view it was vastly important from the political aspect. The royal family of Amber, became united with the Imperial family, It was an earnest indication of his resolve to make India his resolve to make India his adopted country, ,to unite his subjecas, Hindus and Muslims and to be the father of the nation rather then a mere commander of a small garrison alien in religion and blood to the majority of his subject.

BALFOUR'S DECLARATION

123. Many letters passed between General Allenby and the Shariff Mecca in which it was made clear that as soon as peace is restored the country of Palestine will be handed back to the Arabs, its true owners. It was made a mandate which means a guardian was appointed to look after the interests of a minor. Then came the Balfour Declaration.

Balfour said ", I want to make an expreiment in Palestine by making it a home for the jews.!' Now it is the duty of an experiment maker to see the theory, check the process and examine the results. Palestine had 100 risings during British rule, of ten years while there wos peace and prosperity when Turks governed it. The perfidy of the British Government is quite evident here. Million Arabs have become homeless and a dagger has been thrust in the bosom of Arabs and no peace can reign in Arab regions so long state of Israel survives.

THE GREAT FEAST OF NAURUZ

124. Jehangir says " On the night of Tuesday Zil-qada A. H. 1014 (March 11th and 12, 1606) in the morning, which is the time of blessing of light, his Eminance the great Lumniary passed from the constellation of the Fish to the House of Honour in the Constellation of the Ram. As this was the first New Year's day after my auspicious accession, I ordered them to decorate the porticoes of the private and public halls of the palace, as in the time of my revered father, with delicate stuffs and to adorn them handsomely. From the first day of the Nauruz to the 19th, the people gave themselves over to enjoyment and happiness. Players and singers of all lands and castes were gathered together. Dancing lulis and charmers of India

whose caresses would captive the hearts of angles kept up the excitement of the assemblies. I gave orders that whoever might wish for intoxicating drinks and exhilarating drugs should not be debarred from using them. Cupbear, brighten my cup with the light of wine; Sing, minstrel, for the world has ordered itself as 'desire'). In these days many servants of the state obtained higher rank. I raised Ray Singh, Raja Baso to the rank of 5000/-.

125. Jehangir says, " His mother (i.e., Khusraus mother, Khusrau rebelled against his father Jehangir) while I was prince, in grief at his ways and behaviour and the misconduct of her brother Madho Singh, Killed herself by swallowing opium. What shall I write of her excellences and goodness? She had perfect intelligence, and her devotion to me was such that she would have sacrified a thousand sons and brothers for one hair of mine. She constantly wrote to Khusrau and Urged him to be sincere and affectionate to me. When she saw that it was of no use and that it was unknown how far he would be led away, she from the indignation and high spirit which are inherent in the Rajput character determined upon death. Her mind was several times disturbed. It was as if she had foreseen this behaviour of her unworthy son.

ALEXANDER ATTACKS DARIUS

126. Parmenio, whose opinion had most weight advised a careful re-connaissance of the battle field in case of pitfalls or ambushes, and a study of the dispositions of the enemy. Parmenis further suggested that, in view of the over whelming numbers of the persian host, a night attack should be made, Alexander replied with the famous remark "I do not steal a victory".

ALEXNDER DEFEAT SPOURS

127. Alexander was at his greatest in this battle throughout the operations he made no mistake, his army faced elephants, in large numbers for the first time, after a long night march in a storm and the trying passage of the Jhelum, the victory was absolutely decisive, and to to crown all, he displayed great generosity to the vanquished monarch. The words attributed to him by Quintus Curtius run "I see at last a danger that matches my courage. It is atonce with wild beasts and men of uncommon mettle that the contest now lies".

128. The Macedonians hearing that the country farther East was governed by powerful monarchs whose war elephants and armies were stronger and were numerous than those of Porus, began to hold meetings at which the speakers all declared that they had gone far enough, that they were tired of endless marches and battles, and wished to return home to enjoy what they had so hardly earned. A fine speech by Alexander, who declared his ideal to be "no other aim and end of labours except the labours themselves, provided they be such, as lead to the performance of glorious deeds"

RANI OF JHANSI

129. James grant says "When tidings reached Sir Hugh Rose of the mutiny at Gwalior, he at once marched against the rebels who were now led, less by Tautia Topee than by the warlike Ranee of Jhansi, who clad, in male attire mounted, on a beautiful charger, and accompanied by a select staff, kept moving about where her presence was required, displaying a skill, energy and enthusiasm worthy of a Better cause", a queen was hanged by the British.

MUTINY

130. James Grant writes, "Delhi was now ours. Large sums of money were found on the dead and wounded, the English soldiers, breaking the spirit depots, drank to excess, and in this state bayoneted numbers of the inhabitants who had found temporary security in hiding places on the 21st Captain Hodson ascertaining that the king had fled to that wonderful pile, the tomb of Huymau, a few miles southwards of the city, galloped thither at the head of fifty horse, and dragged him, together with his favourite wife, Zeenat Mahal, who had been a chief instrument in the revolt, back to the palace, in which they were lodged as prisoners. Next day this fiery and indefatigable officer went in search of the two sons and grandsons of the king. The chief inciters of the Delhi atrocities, who were concealed in the tomb. The time was not one for hesitation or delay, so the fearless Hodson with his own pistols shot the princes dead on the spot, and had their bodies conveyed to the city and hanged up at the gates of the city. There they remained in view of the people till saintary reasons required their interment. Several months after the king was tried by a military court in the Imperial Palace, and found guilty of the massacre of the British in Delhi and levy of War upon the Government, Lord Canning spared his forfeited life, but sentenced him to be transported to Burmah, and thus ended the royal line of Baber, three hundred and thirty two years after he had ascended the Moghal throne".

FIROZ TUGHLAK'S MOTHER

131. When the messengers delivered Tughlik Shahs message of marriage with Rana Malls daughter, he (Rana Mall) in his pride and haughtiness, uttered unseemly and improper observations. Tughlik Shah attacked Rana Mals village. The mother of Rana Mall who was an old woman, when she heard of Tughlik Shah severity to the people, proceeded at the time of evening prayer into the house of her son, weeping and tearing her hair, and spoke most feeiingly upon the matter. At that time Rana Mall's daughter, the future mother of Firoz Shah, was in the court yard. When that fortunate damsel heard the wailing and crying of the Rana's mother, she inquired what was the cause of her grief, and the dame replied, "I am weeping on your account, for it is through you that Tughlik Shah is weighing so heavily on the people of this land. The girl exclaimed "If the surrender of me will deliver the people from such misery, comply instantly with the demand, and send me to him. Consider then that the Moghulas have carried off one of your daughters. A messenger was sent to Tughlak Shah announcing the Rana's assent to the marriage and the damsel herself was brought to Dipalpur. After the lapse of a few years she gave birth to Firoze Shah in a most auspicious hour, and Tughlik Shah distributed his bounty on all sides in token of his joy.

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132. Firoz Shah being relieved from all apprehension on account of Delhi, marched in great state from Karoda towards the city. After several stages he arrived at Hansi, where he want to wait upon the Shaikhu-l-Islam Shaikh Kutub-ud-din. The Shaikh said to him, "I have heard it said that you are addicated to wine, but if Sultans and the heads of religion give themselves up to wine bibbling, the wants of

the poor and needy will get little attention. The Sultan thereupon said that he would drink no more. After this the Shaikh said thathe had been informed that the Sultan was passionably fond of hunting. To kill any animal without necessity was wrong. The Sultan in reverence of the sheikh promised to abstain from hunting.

PLOT TO KILL FIROZ

133. Dawar Malik, his mother Khudawand-Zada wanted to kill Firoz. Firoz respected this lady above all things. The lady pressed Sultan to wait but Firoz said that Fatch Khan was sick and he must hasten away but he would come another day. Sultan Firoz got some suspicion. As soon as he got outside the house (into the court yard) the Sultan raised a loud cry for his followers, but as it was Friday most of the nobles had gone back, Rai Bhiru Bhatti remained in attendence. When the Sultan came forth very excited, he cried out in a fierce tone. "Rai Bhiru, give me the sword which thou hast in their hand". The Rai perecived that he was in a state of great excitement and replied, " I will draw my sword and will follow your Majesty, will you not proceed home" ? Firoz snatched the sword from the hahds of the Rai, and drew it, then getting safeiy away, from the buildings of Sultan Mohammad's harem, he mounted to the top of the palace. The princes and nobles were instantly summoned and they surrounded the dwelling of Khusru Malik and his mother. They were punished.

PAMPUR (Jehngir says)

All the saffron of Kashmir is the product of this village. Perheps there is no other place in the world where saffron is so abundantly produced. The quantity annually Yielded

there being 500 maunds of Hindustan or 4000 maunds of Kabul. I visited this place once with my father in the season in which the plant blossoms. In all other trees we see they first get the branches, then the leaves and after all the flower. The fields of Saffron are sometimes a Kos, sometime half a kos in length, and they look very beautiful at a distance. In the season when it is collected, it has such a strong smell that people get headache from it. Although I had taken a glass of wine, yet I was also affected by it. I asked the Kashmirians, who were employed in collecting it whether it took any affect upon them and was surprised by the reply which was, "They did not know even what the headache was".

Ala-ud-Din rightly realised that a strong army was indispensable requesite for the system of government he had been trying to build up. But its efficient maintenance required a huge expenditure at a time when the influx of wealth from the south had caused a fall in the value of money and augmented, the prices of articles. The Sultan fixed the pay of a soldier at 234 tanks a year and 78 tankas for a man maintaining two horses. He did not want to increase the pay of the soldiers as that would have caused a heavy strain on the resources of the state and of the people who had already been taxed to the utmost limit of their capacity. But to enable the soldiers to live on a moderate pay he issued some eddicts regulating the prices of all articles from the absolute necessaries of life to things of luxury like horses, arms, silks. and stuffs and adjusting laws of supply and demand as well as possible. The land revenue from the khalsa villages around the capital was to be realised in kind and grain was to be stored in the royal granaries in the city of Delhi, so that in time of scarcity the Sultan could

supply the markets with his own grain. No private hoarding of grain was to be tolerated. The markets were controlled by two officers the Diwan-i-Riyast and the Kotwal Mandi, and a body of spies were entrusted with the task of reporting to the Sultan the condition of the markets. The merchants had to get themselves registered in a state daftar and to engage themselves to bring all goods for sale to Sarai Adl, an opon place inside the Badaun gate. They had to furnish sufficient securities for their conduct. Severe punishments were provided against the violation of the Sultan regulations. To prevent the shopkeepers from using short wieghts, it was ordered that the equivalent of the deficiency would be cut off from their flesh. The regulations worked according to the Sultan, desire so long as he lvied and enabled him to maintain a large stauding army at a cheap cost. Barni remarks that the unvarying price of grain in the market was looked upon as one of the wonders of the time.

MUSLIM SPAIN

Tariq Ibnziyad came across straits of Gibraltar, where the Arab had a chance to rule there were gardens, flowers vegetables, made possible by their fine irrigation system. In Muslim spain toledo was much more important than Madrid. It is cordova which has best presefed its original Moorish character to this day. Abdul Rehmen son of the last Umayyad Caliph, having escaped assassination from Abbasids, came to spain. He constructed the great mosque. It was considerably enlarged by Abdul Rehaman. It had nineteen naves supported by over one thousand richly coloured slim columns. A visit of half a day is necessary to see this master work of Muslim architecture. Christian, converted it into a cathedral Cordova had 600 mosques 900

bathes, 120 towers, 200,000 houses and 10,000,00 inhabitants.

A more serious rebellion which broke out in the next year, was that of Bahram Aiba, surnamed kishlu Khan who held the fiefs of ucn, sind and Multan. Mohammad bin Tughluq who was then at Devagiri, marched to Multan by way of Delhi and inflicted a crushing defeat on the rebel in fighs in the plain of Abuhar. The Sultan was inclined to order a general massacre of the inhabitants of Multan, but was restrained from doing so by the Saint Sh. Ruku-ud-Din, Bahram was captured and beheaded and his head was hungup in the gate of the city of Multan by way of warning to persons of rebellious disposition. Sultan says "That hoiy man sheikh Rukanud din came to me after Aser prayers bare headed and requested for a general pardon which in view of saints piety was forthwith granted.

FIROZ

Sultan went to Uch and complained to Saint Jalal-ud-din of Bokhara that Sind was not being captured by his generals one after another has been defeated. The saint replied a pious woman who fasted and prayed Allah and lived in Thatta (Sind) has died Yesterday. Go now and you will be victorious". Sultan invaded Sind and was victorious.

Baber is one of the most romantic and interesting personalities in the history of Asia. A man of indomitable spirit and remarkable military powers he was no ruthless conqueror exulting in needless massacres and wanton destruction. An affectionate father, a kind master, a generous friend and a firm believer in God, he was an ardent lover of nature and truth and excelled in music and other art". He probably inherited from his father the restless spirit of adventure and

geniality of temperament that he did not lose even in the most troublesome period of his life, and derived his literary tastes from his maternal grandfather. As lane poole observes. "He is the link between Central Asia and India, betbeen predatory hordes and imperial government between Timur and Akbar. The blood of the two great scourages of Asia, Changiz and Timur, mixed in his veins and to the daring and restlessness of the nomad. Tartar be joined the culture and urbanity of the Persain. He brought the energy of the Mougol, the courage and capacity of the Turk, to the subjection of the listles Hindu, and himself a soldier of fortune and no architect of empire, he yet laid the first stone of the splendid fabric which his grandson Akbar completed. His permanent place in history rests upon his India conquests, which opened the way for an Imperial line, but his place in biography and in literature is determined rather by his daring advantures and preserving efforts in his earlier days, and by the delightful memoris in which he related Soldier of Fortune as he was, Baber was not the less a man of fine literary taste and fastidious critical perception. In Persian, the language of culture, the latin of Central Asia, as it is of India, he was an accomplished poet, and in his native Turki he was master of a pure and unaffected style alike in prose and verse.

SHER SHAH

No Government not even the British, "affirms Mr. Keene", has shown so much wisdom as this Pathan. The administration was divided into forty-seven units, which was sub-divided into several Parganas. The Pargana had one Amin, one Shiqdar, one Treasurer, one Hindoo and one Persian writer to keep accounts. Land, Currency, Tarrif,

and Mint reforms were introduced. Sher Shah connected the important places of his Kingdom by a chain of excellent roads. The longest of these the Grand Trunk Road, which still survives, extended for 1500 Kos from Sonargaon in Eastern Bengal to the Indus. One road ran from Agra to Burhanpur, another from Agra to Joadhpur and the fort of Chittor, and a fourth from Lahore to Multan. Shady trees were planted on both sides of roads. Separate Serais for Hindoos and Muslims were constructed. Such was the state of a safety of the high-way, observes Nizam-ud-Din, who had no reason to be partial towards Sher Shah "that if one carried a purse full of gold (pieces) slept in the desert, there was no need for keeping watch.

COMMUNISTY COUNTRY

As a humble student of history I think a Communist Country will dominate small countries of Asia, shortly but Communist Countrys influence of domination will be short lived.

END OF VOLUME ONE

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